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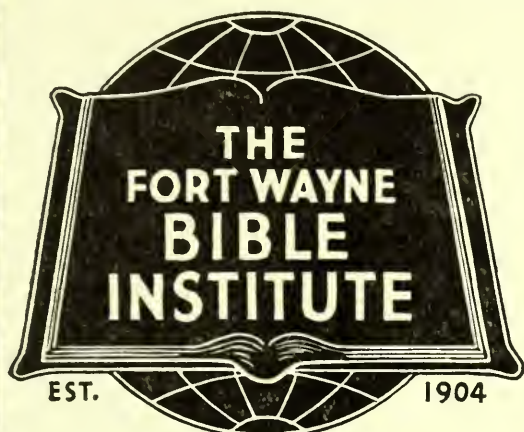
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"WHERE THERE IS NO VISION, THE PEOPLE PERISH"



THE BIBLE VISION

"Write the vision and make it plain"

BERNE, IND., and FORT WAYNE, IND.

SEPTEMBER, 1938

WHY RECONSECRATE?

Robert Lee

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H. S. Miller

PROPHECIES OF CENTURIES FULFILLED IN A DAY

Herman Newmark

ZINZENDORF AND WESLEY

John Greenfield

WITH THE FELLOWSHIP CIRCLE BIBLE INSTITUTE NEWS

Published at Berne, Ind., by the Fort Wayne Bible Institute
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The Bible Vision

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STILL LOOKING FOR THE MESSIAH

The Evangelical Christian tells of a visit of Dr. Mary Stone to the Hebrew University in Jerusalem. While there, she was shown, by the professor of botany a vinelike plant, called in Hebrew *tzelaff*. This plant is mentioned in the Talmud with the comment that when the Messiah is soon to come, it will be found growing in Palestine. This professor said, "It springs up in the night, bears leaves, and then a bud in the forenoon, a full crimson flower blossoming at noon. In the afternoon a berry forms, and by night the fruit is full grown, as you see here. Today all over Palestine this plant is to be found. We know the Messiah is coming soon." Thus Israel is still looking for the first coming of the Messiah.

A man's soundness in the faith is not proved by the many good things that he says and does, but by the absence of any unscriptural teachings in all that he says and unbecoming conduct in all that he does.—**The Youth's Visitor.**

It is not how much do you have, but how much of yours does God have? It is not a question of bemoaning what you have not, but of yielding what you have.—**J. H. McConkey.**

Prayer is prayer and worship is worship, when it is done for the love of it.

THE BIBLE VISION

*A Monthly Journal Reflecting the Light
of the Bible on Us and Our Times*

Volume II

September, 1938

Number 12

THE BIBLE VISION LOOKS FORWARD

This issue of *The Bible Vision* completes two years of publication. It is time to observe a birthday anniversary. We can think of no better way to celebrate than to bring subscriptions up to date and send us the names of persons who might enjoy sample copies. We want to see *The Bible Vision* grow in stature as well as in years, and unless there is a growth numerically we fear that the child will suffer arrested development. We shall try to keep up our part in this normal development; before long we are expecting to provide the infant with a new outfit of clothes to improve its appearance.

It is our fervent desire to have *The Bible Vision* used as an agency that God can bless and use for the furtherance of His will. If its ministry has been so used to any degree in the past, we give God all the glory. We earnestly beseech the Giver of "all good and perfect gifts" to cause this venture to flourish and prosper for His glory.

IMPORTANT CHANGE IN LEGAL STATUS OF THE BIBLE INSTITUTE

August 23rd was an important day on the B. I. calendar, for on that day the General Conference of the Missionary Church Association authorized a change in the legal structure of the Institute. Two years ago the Conference appointed a committee to study the legal basis of the Institute and to bring a recommendation to Conference in 1937. The committee reported as follows: "We have carefully considered this problem from its various angles and have arrived at the conclusion that the Institute does not rest upon the most substantial legal basis, nor does it enjoy the widest privileges given to educational institutions.

"We therefore recommend that the Institute be given a separate legal basis as a religious educational institution by obtaining a suitable and advantageous charter." This recommendation was adopted and a committee composed of S. A. Lehman, J. E. Ramseyer, J. A. Ringenberg, C. H. Muselman and S. A. Witmer was asked to take the initial steps of formulating the constitutional changes involved and securing a suitable charter.

(Continued on page 8)

Why Reconsecrate?

By ROBERT LEE, Manchester

Reconsecration services are becoming popular on both sides of the Atlantic. Why the repeated necessity of reconsecration? Is not consecration once for all? What would we say if some married couple decided that re-marriage had become a necessity because they had become cold in their affection toward each other, and lax in the ordinary daily courtesies? Consecration is once for all, and there should be no necessity for repeating that act. Of course, few at the first realize all that the act of consecration involved. Now and again, as we follow on to know the Lord, some new department of our being claims to be included in our consecration pact with our Lord. What then? All that should be required in that case, when we make the fresh discovery how much more was involved than we had dreamed of in our original act of consecration, is the addition of a codicil, not the tearing up of the original deed, and remaking of a new one.

Years ago—it must have been shortly after my own act of consecration, now 46 years past—in reading Psalm 118, verse 27 gripped me as a vise, the Holy Spirit pointing out to me that here we have the reason for the necessity of reconsecration. “BIND the sacrifice with cords, even to the horns of the altar.” Observe very carefully, it was not sufficient to offer a sacrifice upon the altar, but it had to be bound. Viewed in the light of consecration this is suggestive. Something else is required in addition to the first solemn act of consecration. In order that the sacrifice should not be taken from off the altar, it had to be bound. Also observe that it is in the singular—sacrifice, not sacrifices. That is to say, not the sacrifices from time to time we make for Him, but *the* sacrifice—myself. Many servants of the Lord are quite willing to make sacrifices for the work and in the service of the Lord, without first offering themselves in the sacrifice of consecration.

Miss Havergal, who wrote that best of all consecration hymns, “*Take My Life and Let It Be*,” etc., saw the danger of withdrawing ourselves from the altar—Christ, and going back on our dedication vows, and in one of her little devotional books, suggested that, after we have offered to the Lord on bended knee her consecration hymn as a definite act of consecration, we should afterward alter one word, inserting in the place of “Take,” the wee word, “Keep,” and with that alteration ever after make the hymn our daily prayer.

This is the last of the Psalms which form the great Hallel, which the Jews sing at Passover. This was undoubtedly the one that our Lord Jesus sang just before setting off on His way to Gethsemane, and is meant when it is written, “And when they had sung an hymn, they went out unto the Mount of Olives” (Mark 13:26). This was Luther’s favourite Psalm; and has been selected by the Church of England for reading on Easter Day.

Have you offered yourself as a sacrifice yet? Alas, it is only too easy to be a Christian, and not a consecrated Christian. Evan Hopkins affirmed that the difference between real Christians lies in the lack or

degree of their consecration to God. Alas, it is possible to be truly the Lord's without being wholly the Lord's.

But what is consecration? A question more easily asked than answered. (1) *It is a life, and not a mere act*; or rather a life following an act—an act of dedication. Miss Havergal wrote: "Consecration is not so much a step as a course; not so much an act, as a position to which a course of actions inseparably belongs." (2) *It is a life without reservations*. The word reservation is much in evidence at holiday times. Our life may be like a train with reserved carriages—the main part of the train given over unreservedly to God, but a few compartments reserved for self. A life of FULL consecration means a life with no reservations whatsoever, the whole life yielded to God. The whole heart should be given to Him, though, as Chadwick observes, He will not mind a broken heart, provided He gets all the pieces. (3) *It is a life at His disposal*. "Will you please tell me," said a Christian woman to a servant of the Lord, "what your idea of consecration is?" Holding out a blank sheet of paper, the man of God replied, "It is to sign your name at the bottom of this blank sheet of paper, and let God fill it in as He will." (4) *It is a life of concentration*. In the American Sunday School Times there recently appeared this interesting account. A slip of the tongue sometimes carries an unintended but true meaning. A convert was testifying to the fact that the Lord had helped him along the line of consecration, but he said it two or three times like this, "I'm so glad He has helped me to be wholly *concentrated* unto Him." That certainly is one fruit of consecration—utter devotion to Him, as well as to His cause. "This *one* thing I do." Mark you, concentration upon the Lord first, then upon His work. (5) *It is a life filled with God*. In Exodus 29:9, 33, 35, for Consecrate the Margin has FILL THE HAND, a most suggestive rendering, throwing a flood of light upon this subject. I empty my hand at His feet of all I am and possess, but He fills the empty hand with Himself. What a wonderful compensation. And He also hands back oft-times what we have given Him, saying, take it and use it for Me as I desire and please (Read Exodus 2:7 to 9).

"Bind the sacrifice"—why bind? In the warmth of our love, we come willingly and lay ourselves on the altar—Christ—for devotion to Him and to His service. But we need constraining power to keep us there in the entirety of our being, for the tides of emotion will subside, and memory may falter. The animals were bound to the horns of the altar to die; we are bound because we are dead, and to be kept in the place of death; they were bound in order to be sacrificed, we that we might fully and truly be a living sacrifice.

"Bind the sacrifice *with cords*"—with what cords should we be bound? An old saint remarked, "Devotion is the mother, and she hath four daughters—constancy, fervency, wisdom, confidence." Those certainly make good cords. But we shall re-name them. Samson was bound with two new cords (Judges 15:13), and "Streams in the Desert" also speaks of two, but we should have four; Samson's arms were bound—we are to be bound in heart and mind and purpose. And the four cords we shall mention are in four different colours.

The Scarlet Cord Of Redemption

"Holden with the cords of his sins" we read in Prov. 5:22. But we are redeemed from our sins by the precious Blood of Christ to be holden by that same scarlet cord of Redemption to our Redeemer. This is the very ground of our consecration—that He has bought us with His Blood.

We are the Lord's own property by (a) Deed of Gift, for the Father has given us to His beloved Son (John 17:6); (b) Act of Creation, for He made us (Rev. 4:11); (c) Right of Redemption, for He has redeemed us (I Peter 1:18 and 19); (d) Right of Purchase, for He has bought us (I Cor. 6:20); (e) by Right of Possession, for He has already taken possession of us by His Spirit (I Cor. 6:19); (f) by Right of Preservation. Some of us have been preserved by Him from death many and many a time. Our lives, therefore, are His in a special sense.

The act of consecration should follow the recognition of Christ's ownership. Dr. Handley Moule said, "We are the bought property of our Saviour, bought altogether for His ends."

The Golden Cord Of Love

We read in Hosea 11:4 of the cords of a man, viz., the cords of Love. Love led Jonathan to take from himself his princely garb and place it all on David. "I love my Master . . . I will not go out free."

*Thine am I by all ties;
But chiefly Thine
That through Thy sacrifice
Thou, Lord, art mine;
By Thine own cords of love so sweetly wound
Around me closely, I to Thee am bound.*

The Silver Cord Of Advent Hope

The Blessed Hope is part of the blessed life. The thought and sure fact that HE IS COMING—PERHAPS TODAY, will have a wonderful effect upon our lives, keeping us true to our consecration vow. Personally, I have never known an unconsecrated Christian who was really and truly looking and expecting the near return of the dear Lord and Master. Oh, Advent hope has a wonderful effect upon the life!

The Blue Cord Of Remembrance

In Numbers 30:2 we read "Swear an oath to bind his soul." And elsewhere we are urged not to forget to pay our vows. We have vowed to be His own, utterly and completely. What will help us in loyalty to our vow? There had to be a blue hem to the garments of Israel, blue for remembrance. Should we not cultivate the habit of saying each morning of our lives, as we rise from our beds, "I belong to Him!" So these four cords will render unnecessary any repeated acts of consecration.

As Miss Havergal suggests, let us sing and say, day by day,

*Keep my life and let it be
Consecrated, Lord, to Thee;
Keep my moments and my days,
Let them flow in ceaseless praise.*

—The Evangelical Christian.

Precious Passages: Love, 1 Cor. 13

With KEITH L. BROOKS

James H. Brookes said of this chapter: "It is the only chapter in Paul's Epistles that does not directly mention the Lord Jesus Christ in one or more of His names or titles. Yet this is no exception to the rule, for he here draws a portrait of the Master so exquisite in coloring, so lovely in its lineaments that no one can fail to recognize the striking likeness even without the name attached."

One should notice the transition through which our English word "charity" has gone. Webster says that charity is liberality to the poor or suffering. In vs. 3 Paul declares that one may bestow all his goods to feed the poor and not have "charity." The Latin word "caritas" (meaning primarily "tolerance") is brought into the English as a rendering of the Greek word "agape" because the ordinary Latin word for "love" (amor) has a sensual taint. This Greek word is peculiar to the New Testament, and is not the usual word for "love" used by heathen writers. In the place of the word "charity" insert each time the thought of love without any sensual taint, for this is the meaning of the word.

Paul mentions "tongues" in vs. 1, for it was a much over-estimated gift at Corinth. This boasted gift is nothing compared to the "more excellent gift," love. (12:31) One may talk in the most angelic language, yet if it is not the outflow of love, it is no more pleasing than clanging cymbals.

One may have an insight into prophetic things and be prominent as an expounder of mysteries (vs. 2) and still, in God's sight, be "nothing"—a nonentity. If this knowledge is not tempered with love divine, it cuts no figure.

A lavish hand without a loving heart will bring no reward. (vs. 3) Think you that the great philanthropists must often be mentioned in heaven? One might give his last dollar for humanitarian work and not gain the attention of the humblest angel. Yea, one might even go to the extent of martyrdom for a good cause, and know nothing of the love of Christ. The all-essential thing is divine love, the grace of God in the heart.

This is a kind of love which (lit.) "hath a long mind." (vs. 4) It is difficult to reach the ends of its patience. It has no "union hours" or "last acts" of kindness. Many "suffer long" and then get sour, but this love keeps one kind to the end. It keeps one free from envy, the ulcer of the soul. Love "vaunteth not itself"—makes one willing to take the back seat and able to do it in a way that does not say: "Look at me: see how humble I am." It (lit.) "puts on no airs"—makes no parade.

Love affects behavior. (vs. 5) It brings out taste and tact in the finer points of conduct. "Seeketh not her own"—the grace of God puts out that great idol we worship most—SELF. "Not easily provoked"—but mark you, there is no word for "easily" in the Greek. The translators were demonstrating their considerateness. Are you super-sensitive, touchy? Filled with Christ's love, we may be grieved often, but ex-

asperated never. "Thinketh no evil"—and most of us are geniuses at explaining the motives of others—and how rarely are they good ones!

"Does not dwell upon evil." (vs. 6) If Christ is ruling, we will never roll evil as a sweet morsel under our tongue or feel good over the downfall of a brother. Our greatest satisfaction will be in the progress of the truth.

"Beareth . . . endureth" (vs. 7)—patiently receives and suffers trying things. The word for "beareth" means "overroofeth all things." (cf. Mk. 2:4) A roof keeps off the storm. A real Christian, instead of exposing the faults of others, puts a roof over the weaker brother. (Prov. 10:12) "Believeth all things" means "eager to believe the best."

"And now abideth faith, hope and love, these three; but the greatest of these is love." (v. 13) Someone has said: "Faith will vanish into sight; hope will be emptied into delight. Love in heaven will shine more bright: therefore give us love."

The contrast here is not between love as eternal and faith and hope which cease, but between the greater and the lesser. Trust in Christ will continue when we are face to face with Him and it will glow with increasing fervor. Hope need never cease if the future life is to be progressive. Yet love stands supreme and both faith and hope would perish without it.

This love of Christ is the highest affection of the soul. It is the parent of all other virtues and the sum of them all. There is emptiness in tongues and eloquence, nothingness in knowledge, vanity in professed faith, uselessness in liberality—WHERE THIS LOVE IS NOT.—*Light*.

IMPORTANT CHANGE IN LEGAL STATUS

(Continued from page 3)

This committee reported its recommendations, including a tentative charter, back to the 1938 Conference. The Conference by a unanimous vote adopted the recommendations and authorized the proposed change.

Briefly stated the change is as follows: The Bible Institute has been operated under the charter of The Missionary Church Association, but there was only the slightest provision in the original charter to conduct an educational institution. Furthermore, the original charter could not be amended without reincorporation because the law upon which it is based has since been repealed, making amendments impossible. The State of Indiana has specific laws under which religious bodies may promote schools; these laws at the present time are very liberal and grant wide educational privileges. It was therefore deemed advisable to take advantage of these liberal provisions before increasing governmental restrictions would make it difficult to secure a suitable charter.

In the new structure the Bible Institute properties will be held in trust and its affairs will be managed by a board composed of twelve trustees and the President. Heretofore the property has been held in trust by the Trustees of the M. C. A. and the school itself has been governed separately by a Governing Board composed of nine members. Eight of the Trustees of the new Corporation must be elected from the

(Continued on page 13)

Deep Thoughts on Great Themes

By REV. FREDERICK RADER

AND HE SAID, "A CERTAIN MAN HAD TWO SONS" — Luke 15:11-32

- | | |
|--------------------|---|
| I. RELATION | "two sons" Types of Pharisees and Scribes and Publicans and sinners v. 1
Also what a difference in children of the same parents. |
| II. REQUEST | "give me" v. 12
How selfish!
How like the world! |
| III. REBELLION | "took his journey" v. 13
Life a journey to heaven or to hell— |
| IV. RIOTING | "wasted his substance" v. 13
What wasting of time, talents, life—all on the part of the unsaved. |
| V. RETRIBUTION | "began to be in want" v. 14
"Whatsoever a man soweth"
"A mighty famine" |
| VI. REFLECTION | "came to himself" v. 17
He sees what he is and where he is. |
| VII. REASONING | "how many hired servants, etc." v. 17
Husks here—corn there
penury here—plenty there
rags here—robes there, rings, shoes |
| VIII. RESOLUTION | "I will arise" v. 18
Resolves to go home,
confess his sin
content to be a servant |
| IX. RECEPTION | "when his father saw him, etc." v. 20
What a picture of God our Savior;
He sees, runs, embraces, forgives |
| X. REPENTANCE | "I have sinned" v. 21 |
| XI. RESTORATION | "bring forth the best robe, etc." v. 22
ROBED—RINGED—SHOD |
| XII. REFRESHMENT | "bring the fatted calf" v. 23
In those days a three-year-old was still considered a calf. |
| XIII. RESURRECTION | "my son was dead" v. 24
The dead heard his voice. John 5:25. |
| XIV. REPERCUSSION | "the elder son" vs. 25-30
He was angry because his brother was saved; how true of Pharisees in Christ's day, and of formalists in our days; what sarcasm—"Thy Son" not "My Brother." |
| XV. REMONSTRANCE | vs. 31, 32
"It was meet—thy brother was dead." |

The Peerless Prophet

"Never man spake like this man" is the testimony concerning Christ to which your attention is invited. These words were spoken on the last and great day of the Feast of the Tabernacles. The Jewish rulers had openly avowed their opposition to Christ and had determined to take His life. Those who held more favorable attitude toward Jesus remained silent and noncommittal, their lips sealed by fear. In the midst of the Feast Jesus had suddenly appeared unannounced, but strangely, His enemies seemed reluctant to seize Him. The last day of the Festival had come—and likewise the last opportunity to take Him before He would retreat again to Perea. Accordingly, the chief priests and the Pharisees sent officers to arrest Him. In a little while they returned—but without the Christ.

And why hadn't they obeyed the orders to arrest Him? Did this Galilean who claimed lordship resist them? No. Did He threaten them with retaliation? Unthinkable. Then what did Jesus do to escape arrest? Nothing—but continue to speak the thrilling words of life to the multitude. Instead of the officers arresting Jesus, the power and grace of His words arrested them. Back they came to their superior officers to face at once the question, "Why have ye not brought Him?" There followed this answer from these unsophisticated men, at once a confession of nonfulfilled duty and an expression of a universal reaction, "Never man spake like this man."

What power of spoken word! These officers of the law held spellbound by the simple charm, the compelling appeal, and the unalloyed sincerity of His words! The world has had its singers and poets, its prophets and bards, its silver-tongued orators, but the man Christ Jesus stands without a peer in His power over men through the spoken word. His words come to us irresistibly across the centuries, and we add our testimony, "Never man spake like this man."

May we examine His speech to the multitude to discover the silent power that turned these men from strong of-

ficers of the law to humble admirers of the lowly Galilean. On that day Jesus stood and addressed the multitude thus: "Whosoever is thirsty, let him come unto me and drink. He that believeth on me, as the Scripture hath said, from within him shall flow rivers of living water."

Unique Self-Consciousness

We notice that these words of Jesus reveal the unique power of His self-consciousness. Most of His teaching centered in Himself. The world's most egotistical mortal never spoke with such emphasis upon himself as did Jesus. Try to imagine, if you can, any of the world's present-day celebrities saying, "I am the light of the world," "I am the way, the truth, and the life," "I am the resurrection and the life," "I proceeded forth and came from God," "Come unto me all ye that labour and are heavy laden, and I will give you rest." Coming from any but the lips of Christ, these assertions would indicate a bombastic egotism that knows no bounds. But coming from Christ they seem natural and real. Though He accepted worship from men, though He claimed and exercised lordship over nature, though He claimed to be the Judge of all the world, He was, nevertheless, concerned most of all for the welfare of others. He was meek and lowly in heart. He was a man of sorrows and acquainted with grief. He came not to be ministered unto, but to minister and to give his life a ransom for many. This man with the most remarkable and unique self-consciousness yet stooped to wash the feet of His disciples. He befriended the friendless. He associated with publicans and sinners. He was indeed "other-minded." His self-consciousness is inconceivable from the merely human point of view. He defies all attempts to reduce His personality, for He is the irreducible Christ.

Independence of Traditional Authority

Again, the words of Jesus suggest independence of traditional authority. "The common people," we are told, "were astonished at His doctrine: for He taught as one having authority, and not as the scribes." While the scribes quoted Moses,

the prophets, the doctors of the law, and the tradition of the elders, Jesus stated truths simply with no appeal to authorities. The truths He uttered verified themselves. Because He spoke them they were true. They made their appeal directly to the minds and hearts of His listeners. While others sought truth He proclaimed it. While some speculated, He affirmed. While others slowly reasoned truth by the processes of logic, He expressed it naturally as water gushing from a fountain. Even in His language He was different. Some clothed their opinions about the origin and destiny of man in the abstruse language of philosophy, but He announced these tremendous truths in the simple, conversational language that all could understand.

Power of Moral Appeal

Again, "never man spake as He spake" in the power of His moral appeal. We may admire the universality of Shakespeare or the subtlety in Browning, but none in the category of the great, makes his appeal to the conscience as does the Christ. He goes beyond Moses and sets up a standard of thinking as well as doing. To hate is to murder. To lust is to sin. He strikes to the quick of our moral nature, and we confess that He is right. His appeal is not external, impersonal. It is directed to the innermost part of our being. Not only does He address the conscience, but He proposes to satisfy the deepest longings of the human heart. "If any man thirst, let him come unto me and drink." He spoke not of physical appetite but of spiritual craving. He is the Well-Spring of eternal satisfaction. He satisfies the universal cry for rest, for reality, for truth, for life and immortality.

Finally, Jesus was the Peerless Prophet in the correspondence of His life with His message. He lived what He spoke. There was no contradiction between profession and possession. If His standard was spotless purity, He Himself was without a taint of sin. If He advocated non-resistance, He also, "when He was reviled, reviled not again; when He suffered, He threatened not." If He asked His followers to love their enemies, He Himself, while nailed to the cross on Calvary's hill, could pray with infinite compassion,

"Father, forgive them for they know not what they do."

There has often been a tragic lapse between what men said and what they were. They have advocated a fine ideal and a splendid ethic, but they failed to practice their teaching. They are like the famed poet in Hawthorne's story of the Great Stone Face, whom Ernest expected to be his perfect ideal because he wrote such fine poetry. In shame did the poet reply, "You can hear in my poems the far-off echo of a heavenly song. But my life, dear Ernest, has not corresponded with my thought. I have had grand dreams, but they have only been dreams, because I have lived—and that, too, by my own choice—among poor and mean realities."

The message of Christ was unique because He was unique. "No man ever spake as he spake" because there never lived a man like Jesus. He cannot be reduced to merely human terms. His words transcend the words of men because He Himself is transcendent. He was none other than the God-man; God in the flesh, made capable of human comprehension.

Away with our petty idols and human constructions of God. Here is the supreme revelation of the Father. When the eternal God of revelation fades from the vision of men, they make their own images of God. Of course, in this cultured age, men do not make idols of wood and stone. They construct refined and less crude likenesses of God. Not long ago a university man took considerable pride in telling me his conception of God. But it was only an idol of the mind. It was only a philosophic conception manufactured in the little, pea-sized brain of a mortal man. It was not the majestic, holy, transcendent revelation of a personal God to the human soul moving it to reverential fear and deep contrition.

Away with these idols—let us look at Christ, and turning our souls toward Him, let us behold the Peerless Prophet—the Divine Effulgence, the Express Image of God. Then, in the light of His incomparable words, let us fall worshipfully before His Presence, exclaiming with Thomas of old, "My Lord and My God!"—S. A. W.

The Church and the Kingdom

By REV. H. S. MILLER, M.A.

1. The **kingdom of God** is the realm in which God reigns and is obeyed. It is the God of heaven ruling on earth in the hearts of men. It is spiritual. (1) It is described as "righteousness, peace, and joy in the Holy Spirit" (Rom. 14:17). (2) It is entered by repentance (Mark 1:15). (3) Men must be born again, from above, in order to see it or enter it (John 3:3, 5). (4) There are three lists of sins, in which thirty-one sins are mentioned which exclude from it (I Cor. 6:9, 10); (Gal. 5:19-21; Eph. 5:5). (5) It is not in word, but in power (I Cor. 4:20). (6) It is coupled with God's righteousness, the first thing to be sought (Matt. 6:33). (7) It is not outward, but inward (Luke 17:20, 21). (8) Mere professors are not in it (Matt. 21:31). (9) It is extremely hard for a rich man to enter (Matt. 19:24; Mark 10:23-25; Luke 18:24, 25). (10) It must be received in a childlike manner (Mark 10:15; Luke 18:17). (11) Flesh and blood cannot inherit it (I Cor. 15:50). (12) Saints are called into it (I Thess. 2:12). (13) Those who enter it must be willing to give up earthly and natural ties, anything that hinders (Luke 18:29). It is given to the "little flock" (Luke 12:31, 32). It comes in answer to prayer (Matt. 6:10; Luke 11:2).

The kingdom of God was preached (1) by Jesus (Mark 1:15; Luke 4:43; 8:'), (2) by the Twelve (Luke 9:2), (3) by Jesus during the forty days (Acts 1:3), (4) by Philip (Acts 8:12), (5) by Paul at Lystra, Iconium, Antioch, Ephesus, Rome (Acts 14:22; 19:8; 20:25; 28:23, 31). (6) It is mentioned throughout the epistles.

2. The **kingdom of Christ**. This is another name for the kingdom of God, since God rules in the hearts of men through Christ. It is at least during the present age spiritual. (1) It is not of this world (John 18:36). (2) Saints have been translated into it and are now in it (Col. 1:13). (3) Sin excludes from it (Eph. 5:5). (4) It is a kingdom in which the king rules in righteousness (Heb. 1:8). The King is invisible (I Tim. 1:17).

3. The **kingdom of Heaven**. This name is found in the Gospel of Matthew only,

occurring thirty-two times. It is, at least as far as this age is concerned, absolutely identical with the kingdom of God. As the name "kingdom of God" shows the source and Ruler and the name "kingdom of Christ" shows the intermediate Agent in the lordship of the spiritual kingdom that Jesus was to set up on the earth, so the name "kingdom of Heaven" shows the seat of government and the character of the kingdom. It is not an earthly kingdom, but a heavenly kingdom on earth. The prayer is that God's will may be done on earth as it is done in heaven, which is the same as the coming of His kingdom (Matt. 6:10). (1) It is entered by repentance (Matt. 3:2; 4:17). (2) Conversion is necessary (Matt. 18:3; see John 3:3, 5). (3) Mere professors are not in it (Matt. 5:20; 7:21-23; 23:13). (4) It is extremely hard for a rich man to enter (Matt. 19:23, 24); yet it is easy for a rich man to become a mere professor. (5) Not those who say "Lord, Lord," but those who do the Father's will can enter (Matt. 7:21). Since the kingdom of God and the kingdom of heaven are identical, the points under 1, above, apply here.

The kingdom of heaven was preached (1) by John the Baptist (Matt. 3:2), (2) by Jesus (Matt. 4:17), (3) by the Twelve (Matt. 10:7). Since the two kingdoms were identical, we may say that it was also preached by Philip and Paul. Peter also preached it, although the name does not occur. (But see Matt. 16:19.)

4. That these two kingdoms are the same, and the terms interchangeable, is clear from the following twelve statements, mostly in parallel passages, in which Matthew has "kingdom of heaven" and Mark and Luke has "kingdom of God."

(1) Jesus' message: Repent ye, for the kingdom of heaven is at hand (Matt. 4:17); the kingdom of God is at hand; repent ye (Mark 1:15).

(2) Blessed are the poor in spirit; theirs is the kingdom of heaven (Matt. 5:3); blessed are ye poor; yours is the kingdom

of God (Luke 6:20). The former tells what kind of poverty is meant.

(3) Abraham, Isaac, and Jacob in the kingdom of heaven (Matt. 8:11); the same in the kingdom of God, although mentioned in another connection (Luke 15:28).

(4) The Twelve sent to preach the kingdom of heaven (Matt. 10:7); the kingdom of God (Luke 9:2).

(5) He that is least in the kingdom of heaven is greater than John (Matt. 11:11); kingdom of God (Luke 7:28).

(6) From the days of John the kingdom of heaven suffers violence and the violent take it by force (Matt. 11:12). This is explained in Luke 16:16, where the expression "kingdom of God" is used.

(7) Mysteries of the kingdom of heaven (Matt. 13:11); the kingdom of God (Mark 4:11; Luke 8:10).

(8) The kingdom of heaven is like a man sowing good seed in his field (Matt. 13:24); the kingdom of God is like a man sowing seed on the earth, a different parable but in the same context (Mark 4:26).

(9) The kingdom of heaven is like a grain of mustard seed (Matt. 13:31); so also is the kingdom of God (Mark 4:30, 31; Luke 13:18, 19).

(10) The kingdom of heaven is like leaven (Matt. 13:33); so also is the kingdom of God (Luke 13:20, 21).—Christian Worker's Manual.

(11) Little children. Of such, childlike, trusting souls is the kingdom of heaven (Matt. 19:14), and the kingdom of God (Mark 10:14, 15; Luke 18:16, 17).

(12) Hard for a rich man to enter the kingdom of heaven (Matt. 19:23); the kingdom of God (Mark 10:23; Luke 18:24). Here also, according to Matthew, the two kingdoms are identical (Matt. 19:23 and 24; see also Mark 20:25; Luke 18:25). A double proof.

7. The **real church** is the same as the real kingdom, of whichever name. It emphasizes the organism, the vital relation to Christ and to one another, and the separation from sin and the worldliness of the world; while the kingdom emphasizes the Ruler, the rule, the subjects, and obedience. Both contain the same people, but the "church" shows the people and

the "kingdom" shows the realm. The real church is also a professing church.

8. Thus it is true that the kingdom, the kingdom of God, the kingdom of Christ, the kingdom of heaven, and the church are interchangeable terms, at least as far as this age is concerned, and refer to the same people: each term, however, adding a new thought to the whole. And each expression is necessary to complete the entire truth. None of these contain any unconverted, unregenerate persons.

IMPORTANT CHANGE IN LEGAL STATUS

(Continued from page 8)

Missionary Church Association; four or less may be chosen as representatives from cooperating denominations.

The trustees of the new Bible Institute Corporation are:

J. A. Ringenberg, Archbold, Ohio
C. J. Gerig, Berne, Indiana
M. N. Amstutz, Royal Oak, Michigan
S. A. Lehman, Fort Wayne, Indiana
J. S. Wood, Detroit, Michigan
Q. J. Everest, Goshen, Indiana
W. H. Lugibihl, Peoria, Illinois
Jared Gerig, Cleveland, Ohio
Armin Steiner, Pandora, Ohio
Shirl Hatfield, Pandora, Ohio
Francis Chase, Chicago, Illinois

One representative from the Defenseless Mennonite Conference to be named.

The prayerful interest of all friends of the Institute will follow these to whom a new and wider responsibility has been granted. May God graciously bless them individually and collectively.

While these lines are written word has come of the issuance of the charter by the Secretary of the State of Indiana. It was formally issued on August 31st, in the exact form authorized by the General Conference with the one insignificant addition of the street number to the home office address. This was the only change recommended by the Secretary of State in the 1500-word tentative charter adopted by the Conference. The changed legal status is now an accomplished fact. Praise is given to God from whom all blessings flow.

Prophecies of Centuries Fulfilled in a Day

By HERMAN NEWMARK

In the New Testament (Matthew 26:56) we read: "But all this was done that the Scriptures of the prophets might be fulfilled."

What are these "Scriptures of the Prophets"? Reference to the Old Testament shows that these prophecies were written by Jewish prophets some 1,000 to 500 years before these events occurred.

We have selected twenty-five specific prophecies concerning the sufferings of the Messiah, all of which were fulfilled in Jesus of Nazareth during the 24 hours leading up to His crucifixion and burial.

We invite the reader to look up these Scriptures for himself and draw his own conclusions therefrom.

The Sufferings of the Messiah Foretold

1. He was to be sold for thirty pieces of silver.

Prophecy: Zechariah 11:12.

Fulfilment: Matthew 26:14, 15.

2. He was to be betrayed by a friend.

Prophecy: Psalm 55:12 to 14; 41:9.

Fulfilment: Matthew 26:47 to 50;
John 13:18.

3. The money obtained was to be cast to the potter: (a) silver, (b) 30 pieces, (c) thrown down, (d) in the House of the Lord, (e) used to purchase field.

Prophecy: Zechariah 11:13.

Fulfilment: Matthew 27:3 to 10.

4. His disciples were to forsake Him.

Prophecy: Zechariah 13:7.

Fulfilment: Matthew 26:56, and
Mark 14:27.

5. He was to be accused by false witnesses.

Prophecy: Psalm 35:11; 109:2.

Fulfilment: Matthew 26:59, 60.

6. He was to be smitten and spat upon: (a) smitten, (b) on face, (c) spit upon, (d) upon face.

Prophecy: Isaiah 50:4 to 6.

Fulfilment: Luke 22:64; Matthew
26:67, 68.

7. He was to be dumb before His accusers.

Prophecy: Isaiah 53:7.

Fulfilment: Matthew 27:12 to 14,
and I Peter 2:23.

8. He was to be wounded and bruised.

Prophecy: Isaiah 53:5.

Fulfilment: Matthew 27:26, 29.

9. He was to fall under the cross.

Prophecy: Psalm 109:24.

Fulfilment: John 19:17, and Luke
23:26

10. His hands and feet were to be pierced.

Prophecy: Psalm 22:16.

Fulfilment: Luke 23:33; John 20:-
25 to 27.

11. He was to be crucified with the thieves.

Prophecy: Isaiah 53:12.

Fulfilment: Mark 15:27, 28.

12. He was to pray for His persecutors.

Prophecy: Isaiah 53:12; Psalm 109:4.

Fulfilment: Luke 23:34.

13. The people were to shake their heads.

Prophecy: Psalm 109:25; 22:7.

Fulfilment: Matthew 27:39.

14. The people were to ridicule Him

Prophecy: Psalm 22:8

Fulfilment: Matthew 27:41, 43

15. The people were to be astonished.

Prophecy: Psalm 22:17; Isaiah 52:14.

Fulfilment: Luke 23:35.

16. His garments were to be parted and lots cast for His vesture.

Prophecy: Psalm 22:18.

Fulfilment: John 19:23 24.

17. He was to cry: "My God, My God. Why hast Thou forsaken Me?"

Prophecy: Psalm 22:1.

Fulfilment: Matthew 27:46.

18. They were to give Him gall and vinegar.

Prophecy: Psalm 69:21.

Fulfilment: Matthew 27:34; John
19:28, 29.

19. He was to commit Himself to God.

Prophecy: Psalm 31:5.

Fulfilment: Luke 23:46.

20. His friends were to stand afar off.

Prophecy: Psalm 38:2.

Fulfilment: Luke 23:49.

21. His bones were not to be broken yet were to be "out of joint" (cruci-

(Continued on page 16)

Zinzendorf and Wesley

By the REV. JOHN GREENFIELD, D.D.

Our Methodist Brethren are this year celebrating the 200th anniversary of the conversion of John Wesley. Moravians are not able to commemorate the spiritual birthday of their founder, for he could tell neither "the day nor the hour" when this took place. In this respect he resembled the beloved Baptist preacher and author, the late Dr. F. B. Meyer. Of his spiritual birth the best Count Zinzendorf could say is found in one of his two thousand hymns.

"It is clear to me as the light of the sun,
That I belonged to the Saviour
From my very earliest cradle."

We have spiritual testimonies from this man of God when he was only three and four years of age, reminding us of the Psalmist's words: "Out of the mouth of babes and sucklings Thou hast perfected praise." (Psalm 8:2 and Matt. 21:16.) Some very orthodox Pietists of his day went so far in fighting for what they called "fundamentals," as to declare Count Zinzendorf unregenerate, because he could not define the time or place of his conversion. But the united testimony of Christendom today is that he was one of the most consecrated and Spirit-filled servants of Jesus Christ. This German nobleman had indeed put "all on the altar" of sacrifice—his majestic personality, his intellectual genius, the highest social standing, his fortune and his fame, his poetical fire and spiritual fervor—all were on the altar for time and eternity, so that he could truly say "I have one passion—Jesus, Jesus, Jesus."

A number of years ago a series of lectures entitled "The Evangelical Succession," delivered by some of Scotland's most famous Professors in St. George's Free Church, Edinburgh, attracted world-wide attention. The subjects were the following: Calvin, Knox, Henderson, Rutherford, Leighton, Baxter and Zinzendorf. Our great Moravian leader was certainly in a most distinguished company. Prof. Binnie introduced him in the following carefully chosen sentences:

"There are good reasons why the name of Count Zinzendorf should be mentioned with honor in the 'Evangelical Succession.' It would not be going too far to affirm that he did more than any other man to redeem the Eighteenth Century from the reproach of barrenness, in relation to evangelical teaching and work. It was Zinzendorf who showed the way in this direction, although Wesley followed closely in his steps. Wesley was the founder of Methodism, Zinzendorf was the founder of the modern Moravian Church; and as I said, it was Zinzendorf who led the way. He was a great Evangelist and Missionary."

Our Methodist Brethren are seeking a revival of spiritual life and power by way of "the Aldersgate experience." We Moravians of today also have every reason to pray for such spiritual life and power which made our fathers what they were two centuries ago, for as the late Dr. Charles L. Goodell said of our Church: "Methodism owes to you that great incentive which changed the face of England when the heart of John Wesley was 'strangely warmed' in the little company of Moravians in Aldersgate Street."

The following extracts from Count Zinzendorf's sermons suffice to show us what we must preach and practice in order that "our days may be renewed as of old." Martin Luther, when translating the Bible, found it very difficult to make the old Hebrew prophets speak German. We confess to a similar perplexity in translating Count Zinzendorf's sermons into English. However, we venture to submit the following extracts:

The Holy Scriptures

"The Saviour is the one great subject of the sacred writings. The Bible treats of Him from the very first page to the last. Without Him the book is a sealed volume, without light and life. But with Him as its constant theme the Scriptures from Genesis to Revelation fairly glow with Heavenly glory. Whether in the Old Testament a word or an act of God

is mentioned, it is always the Saviour who speaks or works, unless some other person of the Godhead is especially indicated. We seek in the whole Bible Jesus, and Jesus only."

The Person of Christ

"The Creator and Former of all things became man in the virgin's womb. He worked out our salvation in Gethsemane and on Mount Golgotha. We must never cease to affirm that our Savior is also our Creator, is God from eternity, that He is, in the words of the prophet, 'the mighty God and the everlasting Father,'—the Father of Eternity."

The Word of the Cross.

"The Saviour's Death is our life. As soon as the Lord's death is revealed to the sinner, he obtains life and salvation. The Holy Spirit shows him that his God and Creator is also his Redeemer who by His wounds, and blood, and death obtained for him eternal redemption. Our 'blood theology' is best expressed in the hymn of our Litany:

'Most Holy Lord and God,
Holy Almighty God,
Holy and most merciful Saviour,
Thou eternal God,
Grant that we may never
Lose the comforts of Thy death.'"

Daily Fellowship With Jesus

"We cannot live without Jesus. Apart from Him is death. To live in Him as our element, as the air we breathe, to walk with Him, to tell Him everything, to listen to His voice, is our life and peace and power. He is with us all the days. In Him we 'live and move and have our being.' In His presence we stand and we move, we wake and sleep, we work and we rest, we eat and we drink. In His presence we pray and we sing, we are alone or we speak with one another and can claim the promise 'If we walk in the light as He is in the light we have fellowship with one another and His Blood cleanses us from all sin.'"

Count Zinzendorf's secret

What was his great secret as a successful soul-winner? The answer is: He knew Jesus as few have ever known Him. Therefore he could help others to come to Jesus and abide in Him. Those who

helped John Wesley to find Jesus were Zinzendorf's spiritual children. He was their spiritual father. That is why one of Spangenberg's first questions to Wesley was this: "Do you know Jesus Christ?" Indirectly therefore it was Zinzendorf who helped Wesley to become personally acquainted with Jesus. What though he were already thirty-five years of age? Better late than never! No wonder Wesley wrote:

"Ah, why did I so late Thee know,
Thou fairest of the sons of men?
Ah, why did I no sooner go
To Thee, who canst relieve my pain?
Ashamed I sigh, and only mourn,
That I so late to Thee did turn."

Zinzendorf knew Jesus when as a four-year-old boy he penned the following prayer: "Dear Saviour, do Thou be mine, and I will be Thine." Directly and indirectly he has helped millions of others to make the same eternal choice.

PROPHECIES OF CENTURIES FILLED IN A DAY

(Continued from page 14)

fixion pangs). "I may tell all My bones" (Psalm 22:14:17).

Prophecy: Psalm 34:20; Exod. 12:46.

Fulfilment: John 19:31 to 36.

22. His side was to be pierced.

Prophecy: Zechariah 12:10.

Fulfilment: John 19:34 to 37.

23. His heart was to be broken.

Prophecy: Psalm 22:14.

Fulfilment: John 19:34.

24. Darkness was to cover the land.

Prophecy: Amos 8:9.

Fulfilment: Matthew 27:45.

25. He was to be buried in a rich man's tomb.

Prophecy: Isaiah 53:9.

Fulfilment: Matthew 27:57 to 60.

These events were all fulfilled in detail in 24 hours in the experience of Jesus of Nazareth. According to the law of compound probabilities, the chance that they all **happened** together by **accident** is 1 in 33,000,000.

The conclusion is inevitable, that the Bible is what it claims to be, the Word of the Living God, and that Jesus Christ is the true Messiah.

—Bible League Quarterly.

With The Fellowship Circle

In Answer To God's Call

Kenneth Rupp of the class of '37, who for the past year has been pastor of the Missionary Church in Lomita, California, recently came to Ft. Wayne to spend the rest of the summer with his parents, Mr. and Mrs. D. C. Rupp of Africa. He plans, the Lord willing, to leave for the field soon. May the Lord bless him and use him mightily in West Africa for His own glory and the salvation of precious souls.

Returned Missionaries

During the great Missionary Convention held on the Bible Institute Campus Aug. 13 to 21 a large number of missionaries were present. Many of these were among those who had gone out to fields of labor from the Bible Institute. Inspiring missionary messages were brought by them telling of God's workings in their various fields of service. Among the many who spoke to the convention were Rev. and Mrs. Fred Joder, Africa; Rev. and Mrs. Olen Schlatter, India; Elizabeth and Minnie Hilty, China; Mary De Garmo, China; Mr. and Mrs. D. C. Rupp, parents of David and Kenneth, recent graduates of the school; Fannie Schindler, Congo; Rev. and Mrs. Clark, South America.

Many others of the Institute family who are serving the Master in the homeland were present at the convention and enjoyed these days of great blessing and fellowship. Thanks be to God for the many who have obeyed the call of God and have gone from these hallowed halls to bring the gospel message to hungry souls!

Affie Smootz Arrives in the Homeland

Miss Smootz arrived in New York recently after another term in the Congo. She is spending several weeks with relatives in the Pacific northwest, and expects to be in Fort Wayne about the 1st of September. We are glad to welcome this faithful messenger home.

A Reminiscence

By Mrs. J. E. Ramseyer

"We well remember when Miss Smootz came to the Bible Institute as a student. Just a short while before she had been saved while working in a cigar factory.

She was the wage earner for her family; her father was an invalid at the time. Of course, she must leave the factory, for she could no longer make cigars. It made quite a stir when she quit her job for the family had nothing in sight. She was criticized by family and friends, and called ungrateful to leave her family without any support in sight. While the family urged her to go back to her job they would not let friends who came in find fault with Affie. Although no one in the home was saved and they did not understand their daughter, yet they were loyal to her. Instead of getting a job she went to work in the "Door of Hope" preparatory to going to Bible school and from there to the foreign field. What she received from her work at the "Door of Hope" did not help her toward Bible school; but God saw to that, and opened up a way for the family to be supported. Affie spent three years in the Institute and went to Africa, leaving a clean financial slate at the School, her transportation paid, and support on the field pledged. She has been the Sunshine Maker's missionary all these years. She calls herself the "Children's Missionary," and when in the homeland and speaking to children, she always reminds them to pray for her, and covets their prayers as well as their Sunshine money. We are glad to welcome Miss Smootz back home."

Marriages

On August 7 the marriage of Miss Ruth Hawk of the Class of '36 to Herman Wagner of the Class of '38 took place at Lomita, California. Mr. Wagner recently accepted the call as assistant pastor of the Missionary Church at that place. Pray that God may give them a long and happy wedded life filled with service for their Master.

Announcement has been made of the marriage of Miss Margaret Riisness of Creighton, Nebraska, to Howard Eicher, Pastor of the Baptist Church at Auburn, Indiana, on August 26, in the First Baptist Church of Garden City, Michigan. Mr. Eicher is a graduate of the Class of '37.

(Continued on page 18)

Bible Institute News

BIBLE INSTITUTE RALLY

What is the greatest contribution the Bible Institute can make in training young people? This vital question was the topic of discussion at the B. I. rally held on the last Saturday night of the Annual Convention held on the campus from August 13 to 21.

Under the leadership of Dean Witmer representatives of the various groups participating in this training were presented and asked to state their reaction to the subject and tell how their department was a means to that end.

Rev. J. A. Ringenberg, President of the Board, said their greatest contribution was the personnel chosen to direct the Institute. Miss Zeller, speaking for the faculty, emphasized the development of Christian character as the one enduring contribution. S. A. Lehman, Chairman of the Trustees, reviewed the importance of proper equipment as being invaluable in training. Rev. H. E. Wiswell reminded us that the Loyalty Foundation Fund, instituted at the last meeting of the Fellowship Circle, is seeking cooperation from every member in making an annual contribution to the Institute. Finally President Ramseyer, in his inimitable way, spoke on godliness in life as an example to our students as the greatest contribution the administration could make.

This discussion was interspersed with music under the direction of Prof. C. A. Gerber. A trio from the class of '37 composed of Misses Ginter, Houser, and Gerber brought a message in song. The B. I. quartet—Messrs. Ramseyer, Lehman, Simonson, and Clough—sang one of their most effective numbers. Ira Gerig, who has recently been added to the faculty in the School of Music, played variations of "In My Heart There Rings a Melody."

Students who filled the platform gave short testimonies giving praise to God for such a school as the Bible Institute.

CAMPUS NIGHT

Monday night after the close of the Missionary convention several recent

students met at the west end of the campus for a season of praise and prayer. The theme of our prayers was for the return of our students, and for the direction in appointments of graduates. Christian fellowship was most precious, but we believe that it was a foretaste of the rich things ahead for the year '38 and '39.

WELCOME TO B. I.

Every day some preparation points to the grand opening of school. Eagerly, thoughtfully, and prayerfully, are we looking for the return of former students and the coming of new ones. The chapel, class rooms, library, students' rooms, dining room, and campus seem to say, "God speed September 13."

WITH THE FELLOWSHIP CIRCLE

(Continued from page 17)

On August 28 Miss Eunice Steiner of Pandora, Ohio, and Mr. William Cox of Elkton, Michigan, were married.

Again the Fellowship Circle friends extend their best wishes to these young people for a life of happiness in Christ, and pray that many souls will find the Savior through their ministry for the Master.

Salome Schug Returns from Trip Abroad

Miss Salome Schug returned in the first part of September from an interesting tour to Europe and the Holy Land. We are anticipating having Miss Schug share the pleasures of her trip by an account in the next issue of **The Bible Vision**.

Prayer Requests

Pray for the missionaries who have gone from the Institute to the far corners of the earth.

Pray for more consecrated young people who will answer God's call to follow Him where He will lead.

Pray for the coming Bible Institute year, that it might be the best the school has ever known and above all, the best in God's sight.

Our Vancouver View

By Myrtle E. Wishart, Vancouver, B. C., Class of 1926

*Our home upon the hillside commands a wondrous view,
I would perpetuate it, share its awesomeness with you.*

*I see the mighty city with its buildings towering high,
Its feverish humanity in masses passing by;
I see the giant girders as the bridge the waters span,
And intricate machin'ry that cries, "Glory be to man!"*

*I see the spacious dwellings that house his family,
The schools that air his learning, the shops, his industry.
Cathedrals where religion seeks to please as best it can,
So it too joins in the chorus, "All glory be to man!"*

*Great banks to store his money, museums for his lore,
Hospitals for the suff'ring, institutions for the poor.
I see the crowded roadways, with the car, the bus, the van,
All joining in the chorus, "Oh, glory be to man!"*

*Ah, as this new doxology sweeps upward to my soul,
A yearning and a longing o'er me begins to roll.
Can this be all, oh, what is wrong?
Come, tell me, where's that sweet old song,
"Praise God from whom all blessings flow!
Praise Him! all creatures here below"?*

*I look again, and lo, I see beyond the sordid glare
Of city life with all its strife and burdens hard to bear,
God's own blue sky above,
The sunlight filt'ring thro' the trees, the gentle murmur of the breeze,
The snow clad mountains' majesty, the smiling of the deep blue sea;
These tell me of Infinity,
There is a God of love.*

*Upon those rugged heights, the snow; the mighty forests just below,
The rushing torrent cutting wide its course adown the mountain side;
These tell of the Almighty guide,
There is a God of love.
Beneath the tow'ring mountain wall, I see the breakers rise, then fall,
I watch the tides which ebb and flow, and finally as on they go
They call, "There is a God, we know,
There is a God of love."*

*Before the amazing splendor and glory of that scene
That fills my soul with wonder, awe; inspiring, yet serene,
Man's glories seem to fade and die, his powers wither and decay.
Then from their tomb there echoes clear, that hymn of all the hymns most
dear,
"Praise God from whom all blessings flow,
Praise Him all creatures here below!"*

Who's Who At The Bible Institute

TRUSTEES:

J. A. Ringenberg
C. J. Gerig
M. N. Amstutz
S. A. Lehman
J. S. Wood
Q. J. Everest
W. H. Lugibihl
Jared Gerig
Armin Steiner
Shirl Hatfield
Francis Chase

ADMINISTRATION:

J. E. Ramseyer, President
S. A. Witmer, Dean and Registrar
P. L. Eicher,
Treasurer and Business Manager
Lillian Zeller, Dean of Women

FACULTY:

J. E. Ramseyer
Lectures on Deeper Christian Life
S. A. Witmer - - Bible, Missions
B. F. Leightner
Bible Theology, Homiletics
L. R. Ringenberg - Bible, Church History
Harold Wiswell - - - Bible
Paul Updike - Christian Education
Lillian Zeller - - - English
Effie Smith - Language, History
C. A. Gerber - Theory of Music, Voice
Raymond Weaver - - Piano
Ira Gerig - Assistant in School of Music
Alfred Zahlout - - - Violin
Prudence Gerber - - First Aid

WORKERS:

Mrs. B. P. Lugibihl - Matron (retired)
Myrle Gaskill - - Secretary
Melvina Basinger
Hostess of Administration Building
Martha Amstutz
Hostess of Bethany Hall
Edith Ehlke - Dietitian and Cook

FALL SEMESTER OPENS SEPTEMBER 13

SCHOOL OF BIBLE

SCHOOL OF MUSIC

SCHOOL OF CORRESPONDENCE

BIBLE INSTITUTE - FORT WAYNE, IND.